truth as this, the existence df owe perfect understanding Being, the original of all things. As it *is* certain, also, on the contrary, that minds cleans-ed and purged from vice may, without syllogisticaJ reasonings, and mathematical demonstrations, have an undoubted assurance of the existence of a God, according to that of the philosopher,

^jtaOaptrtc; ***iroteiiv*** **ywJcra rc5v ap<crr<t>i; Elvcu, Purity pOS-**

sesses men with an assurance of the best things;— whether this assurance be called a vaticination or Divine sagacity (as it is by Plato and Aristotle), or faith, as in the Scripture. For the Scripture faith is not a mere believing of historical things, and upon inartificial arguments or testimonies only; but a certain higher and Divine power in the soul, that peculiarly corresponded with the Deity. Notwithstanding which, knowledge or sci-eijce added to this faith, .according to the Scripture advice, will make it more firm and stedfast, and the better able to resist those assaults of sophistical reasonings, that shall be made against it.

In this fifth chapter, as sometimes elsewhere, -we thought ourselves concerned, in defence of the Divine wisdom, goodness, and perfection against Atheists, to maintain (with all the ancient philosophic Theisls) the perfection of the creation also; or, that the whole system of things, taken altogether, could not have beea better made and ordered than it is. And, indeed, this Divine goodness perfection, as -displaying and manifesting itself in the works of nature,and providence, is supposed in Scripture to be the very foundation of our Christian faith; when that is defined to be the substance and evidence *rerum sperandarum;* -that IB,

of whatsoever Ls (by a good man) to be hoped for.—*•